









## The Christian World.

## WEAPONS OF WARFARE.

OUR WORK IN MEXICO.

BY REV. SAMUEL P. CRAVER.

(Continued.)

Allow me to present a sample of falsifications which are published in the Catholic papers of this society this week. It is copied from another Mexican paper, which before had copied it from a Cuban paper. It is something which the intelligent editor of the paper must have known to be false, but it is published under the significant title of, "New Triumphs of the Catholic Church."

The United States have just been the theatre of new conversions to Catholicism of illustrious personages who have abandoned the ranks of Protestantism, and have solemnly entered into the bosom of our communion. Here is a list of those converted in the course of the present year, taken from our colleague, *La Revista Catolica*, of Havana: the Most Rev. James Frederick Wood, Archbishop of Philadelphia; the Most Rev. James Roosevelt Bayle, Doctor in Theology and Archbishop of Baltimore; the Rev. Joshua Young, Doctor in Theology and former Bishop of Erie; the Bishops of Taylor and Hartford; Bishop Becker of Wilmington; the Most Rev. James Roosevelt Bayle, Bishop Rosencranz of Columbus; and Bishop Wahlgren of Ogdensburg. These were Bishops of the sect of Old Catholics.

I have given a literal translation of the paragraph. Some of the names are evidently badly written, but as I have not at hand the means of ascertaining what they should be, I give them as found in the Spanish. The paragraph speaks for itself, and needs little comment. It will certainly be news to those Catholic prelates, to learn that their brethren of the infallible (?) Church, parade their names before the Mexican people as converts gained from Protestantism during the present year. It would probably surprise Dr. Dollinger to hear that the old Catholic movement is so widely extended that in one year it could lose, in the United States, two archbishops and seven bishops.

The paper which publishes this paragraph is the organ of the sect of the city, who is regarded by the people as a saint, and his word is for them better than inspiration. The paper occupies itself in but little else than attacks on Protestantism in general, and our Mexican work in particular. The same may be said of the Catholic press in the entire country. It is the public visible weapon most used at present. It is an honorable weapon when honestly used; but dedicated to falsehood, it demands the counter influence of a press conscientiously used in the propagation of truth and the refutation of error. One of the greatest wants of our mission is that which relates to the facilities for publication. We have a good press in Mexico and an excellent paper (*el Abogado*), but it is only monthly, whereas it ought to be weekly. The people lose their interest in the paper because it is so long between its visits. What we need, therefore, is a generous fund for our paper so that it could be made a weekly with but a slight increase in the subscription price. This would more than treble its circulation, and augment its influence many fold. The funds so generously given to Dr. Butler last year are for other publications, and cannot be used for the paper.

Generous friends of the cause, do not forget the great interests of this work, and help us to make a powerful and effective champion of truth and vital religion in this land of error. Help us to send a weekly *Advocate* of a pure Christianity into ten thousand Mexican homes, to illuminate and cultivate fifty thousand darkened minds.

*Guanajuato.*

## MAINE CONFERENCE HOME MISSIONARY SOCIETY.

To the members and friends of the M. E. Church within the bounds of the Maine Conference:—

DEAR BRETHREN: As the Maine Conference, with all the older Conferences, has ceased to be a beneficiary of the General Missionary Society of our Church, it becomes necessary to adopt some other method of aiding the feeble charges of our Conference, in supplying themselves with the ministry of the Gospel.

A considerable portion of our territory is truly missionary ground; and the charges in this portion of our work must receive aid, or else be abandoned, or surrendered to the care of other denominations. Either of these alternatives but the first named, would be discredit and disaster to our cause.

According to the action of the Maine Conference at its last session, a society has been organized by the name of the "Maine Conference Home Missionary Society." A constitution has been adopted, and officers chosen, as given below. The society now waits for the response of the people. The preachers are especially requested to bring the subject before the people of their charges, and to solicit contributions in aid of this important object.

This is not so much a new claimant upon the charity of the Church as a new and direct method of accomplishing an object formerly reached indirectly. The Home Missionary Society does not propose to interfere with collections for the General Missionary Society, or in any way to discourage the people from contributing to that noble charity. With suitable explanations by the preachers, and proper earnest-

ness, the claims of both these societies may be presented, so as to avoid all confusion and conflict, and so as to secure a generous response to both these important objects. Other denominations are moving vigorously in this cause, and are already far in advance of us, in entering this open door of usefulness. Shall we sit still and allow them to take the fields of labor which Providence has committed to our charge?

The sum of fifteen hundred dollars, at least, ought to be raised for this object the present year. This would do for a beginning, and would enable the society to organize its work at the approaching session of our Conference.

We are now almost upon the closing quarter of the Conference year. Prompt and earnest action by the preachers is of the utmost importance. If two separate missionary collections are seriously objected to, there may be no propriety in combining the two objects, and allowing the people an opportunity of designating what part of their contribution shall be for domestic missions. The subject should be carefully explained, to avoid all confusion. If the claims of the missionary cause are faithfully presented, the people will respond, and our missionary work will be generously sustained.

In behalf of the board of managers,  
S. ALLEN, President.  
A. W. POTTLE, Secretary.

P. JAGUES, Presiding Elders.  
E. MARTIN, Secretary.

## CONSTITUTION.

Article I. This society shall be called the Maine Conference Home Missionary Society of the Methodist Episcopal Church.

Article II. The object of this society shall be to aid the feeble charges within the bounds of the Maine Conference in supplying themselves with the ministry of the Gospel.

Article III. All members of the Maine Conference of the M. E. Church shall become members of this society, by the payment of one dollar annually. Any lay member of the M. E. Church may become a member of this society by vote of the society at any regular meeting, and by paying one dollar, annually, to the treasurer. The payment of ten dollars at one time shall constitute membership for life.

Article IV. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and a Standing Committee of nine, to be elected at each annual meeting, who shall hold their office one year, or until others are chosen in their place. The Standing Committee, of which the Presiding Elder of the Maine Conference shall be members, *ex officio*, together with the other officers, shall constitute a Board of Managers, whose duty it shall be to devise measures for raising money, and to disburse the same, as they may think just and proper, in promoting the object of this society, as stated in Article II of this Constitution.

Any member of the M. E. Church, who is a member of this society, may be elected to any of the offices above named; provided, that at least one-half the officers shall be members of the Maine Conference.

Article V. The Managers shall hold a meeting during the session of Conference each year, and at such other time and place, during the year, as they may determine, five of whom shall constitute a quorum.

Article VI. Collections in aid of this society, both public and private, shall be so conducted as not to interfere with collections for the General Missionary Society.

Article VII. No charge shall receive aid from the funds of this society, which does not contribute with reasonable generosity to aid funds, and which does not afford reasonable promise of becoming self-supporting, without the concurrence of two-thirds of the Board of Managers.

Article VIII. This Constitution may be altered or amended at any regular meeting of this society by a vote of two-thirds of the members present.

After adopting the above constitution, the following officers were chosen: President, Rev. Stephen Allen, of Hallowell; Vice-President, Rev. Joseph Colby, of Gorham; Secretary, Rev. A. W. Pottle, of Saco; Treasurer, J. B. Donnell, of Portland. Standing Committee: Rev. P. Jagues, Rev. E. Martin, Rev. S. F. Wetherbee, H. A. Perry, H. A. Osmond, Hon. J. J. Derry, Rev. J. R. Day, Dr. J. L. Blake, E. R. Drummond.

## HOUSEHOLD DECORATION.

BY MRS. T. B. BARRINGER.

## SPLINTS AND JARS.

Rustic splints in either white or black walnut, which have been the fashion for a few months past in the fancy-store windows, make very pretty ornaments. A bunch of splints can be bought for twenty cents—shorter ones cheaper—and one such bunch is enough to make more fancy work than one wants of a kind. The black walnut looks well on a white wall, and is far better for a room used much, on account of its never showing smoke.

To make card receivers, first weave together two square pieces, using about sixteen splints each way, and weaving it pretty close, so the work will not look coarse. Sew the edges, so the splints cannot slip; then take one of the squares, lay it in hot water—which will make the splints pliable and prevent them from breaking—and bend one corner over not quite half way, and fasten it with strong cord. Then fasten this to the remaining square, so the bent part comes across the top, having this part, or half, perfectly square. This has a very pretty effect over a white wall. To ornament the top, sew three splints to each side of it, cross them, having the ends project a little, and fasten. Notch each splint so it shall make two points. If you choose to buy the fancy pictures which come for ornamenting them, you can, but five cents' worth of fancy yarn made into tassels and tied on here and there, will make them equally pretty, and will be much cheaper.

A paper holder can be made of two woven squares, the corners of one fastened on bias across the other, letting the corner which comes at the bottom fall a finger below the plain square, and not fastening the top corner at all.

A hair receiver may be made by rolling a square together like a cornucopia, and fastening it securely to an ornate piece of the woven splints. Roll white paper and line it, putting four or five tassels on it. A variety of other ornaments, such as a comb, a match receiver, small picture frames, etc., can be made, according to one's taste and ingenuity, but the card receivers and paper holders, which are made to hang up on the wall, are the prettiest and most ornamental. They should be hung, not by the fancy handle, but with picture cord tied to each corner.

Decorating vases and scrap jars is quite the rage, also, just now. I will give a few general directions which can be elaborated at one's taste, or rather, ingenuity. The scrap jars, which are sold for each side of the fire-place, can be bought for from seventy-five cents to one dollar and eighty cents. The vases are cheaper because smaller. A bottle of black paint about twenty cents, a bottle of varnish the same price, and the pictures will cost probably from fifty cents to one dollar. Before buying anything, however, go to a dealer in vases, look over his wares, and decide what you want, what paintings on them, etc., can be made, according to one's taste and ingenuity, but the card receivers and paper holders, which are made to hang up on the wall, are the prettiest and most ornamental. They should be hung, not by the fancy handle, but with picture cord tied to each corner.

## FROM HERE AND THERE.

The total amount of prison property in the Commonwealth is put down at \$3,699,421.30.

The commissioner of agriculture puts the wheat crop of 1877 at 70,000,000 in excess of that of 1876. The increase of tobacco is 60,000,000 lbs. The cotton estimate is 4,500,000 bales.

The Victoria Bridge across the St. Lawrence is more than a foot shorter in winter than in summer, and if provision were not made for the change, something would have to break.

A Michigan manufacturer declares that under the present tariff he can import steel from England, manufacture manure forks in Michigan, and successfully compete with English manufacturers on their own ground.

Mr. Edward King, writing to the *Boston Journal* from London, describes Dr. Schlemmer as "an active, energetic gentleman in the prime of life, with regular oval features, dark hair and mustache, sparkling eyes, and a genial flow of humor." He speaks English very well.

The nineteenth century has been especially rich in brilliant comets, visible to the naked eye. The large comet of 1811 was exceedingly fine; the head measured 112,000 miles in diameter, and the tail was no less than 112,000,000 miles in length. The comet of 1845 was visible in full day, and of all comets known, it approached nearest the sun. Donati's comet, in 1858, is the most famous comet of modern times.

Emigration to this country continues to decrease. Last year the number of alien passengers who arrived at New York was 54,536, or 16,729 less than in 1876. The whole number of arrivals was 97,221, of whom 42,685 had before landed in this country. Of this latter number 17,585 were steerage passengers, of whom by far the larger proportion were adopted citizens returning from a visit to their native land, thus manifesting their preference for "free America," despite the prevailing hard times.

One of the most interesting experiments in physics of the present times was recently successfully accomplished at Geneva, Switzerland, by M. Koenig. He took a cylinder of oxygen, and the liquefaction of oxygen, one of the constituent elements of the atmosphere. Hitherto all attempts to accomplish this have failed, but in the present case it was accomplished by exposing the gas to carbonic acid, while at the same time it was submitted to a pressure equal to 320 atmospheres.

The national debt statement shows a present accumulation of \$106,000,000 of coin, over and above the liability for coin certificates, an increase in the year of \$57,000,000. The greenback currency has shrunk \$16,000,000 during the year, and has at length fallen below \$550,000,000. The net debt has been reduced \$47,000,000 during the last twelve months.

Mercedes, future queen of Spain, will be one of the most beautiful sovereigns in Europe. She is a very pretty young woman of the pure Spanish type, with very black eyes and hair, fine features and a full figure. She receives from the Duke de Montpensier, her father, a dowry of \$5,000,000, a great quantity of diamonds, and a magnificent trousseau. The young king gives his bride loads of jewels, and his portrait set in diamonds, and the pope sends a wedding ring which he has blessed, and a pair of diamonds.

Parliament has just issued a statistical abstract relating to British India, which shows that the area under British rule is 909,834 square miles, with a population of 191,065,445. Including the French and Portuguese possessions the total area of all India is 1,484,180 square miles, with a population of 239,978,595. Of the 191,065,445 inhabitants of British India, the religious denominations are given as follows: Hindoos, 139,343,820; Sikhs, 1,174,436; Mahomedans, 40,867,125; Buddhists and Jains, 2,832,851; Christians, 897,682; others, 5,417,304; and "religion not known," 532,237.

The *Mining Journal* says that the production of precious metals in the United States during the year 1877, was eight per cent. greater than that of 1876, and is divided among the metals as follows: Gold, \$45,300,000; silver, \$46,075,000; lead, \$2,900,000; copper, \$975,000; total, \$95,250,000.

The extreme of church-fair raffles has been reached in a Jewish congregation in Philadelphia, where, the other night, \$2,000 in United States Government bonds were distributed in a lottery, the grand prize being \$500, and others \$100 and \$50 each.

## TEMPERANCE.

## WHAT HAS BEEN GAINED.

PROGRESS OF THE TEMPERANCE CAUSE IN MAINE.

(Remarks of EX-GOV. Dingley at the State Reform Temperance Convention, at Watsham, Dec. 31, 1877; published by vote of the Convention.)

5. Nearly all the rural towns report that whenever any temperance drinker in those places wants liquor, he is obliged to go to one of the half dozen cities in the State; so that practically most of the cases of drunkenness for the whole State are concentrated in the larger places, where liquor is still sold secretly; or begin there and are continued after the return of the victims to their homes. It ports even from these cities that some of the drinking there are many arrests or drunkenness, yet a very large proportion are non-residents who have come from the country. As all persons on the streets under the influence of liquor are arrested by the police, the returns of arrests for drunkenness seem large in comparison with arrests for a similar cause in communities where no person is arrested for this offense unless he is quarrelsome.

6. Statistics show an equally marked mitigation of evil in temperance in this State. See, Don, in his report for 1833, covering returns from a large number of towns, states that the previous year, when the State had only two-thirds of its present population, there were 10,000 persons (one out of every forty-five of the population) accustomed to get beastly drunk, and that 500 of them were women; that there were 200 (equivalent to 300 with present population) deaths in a single year, from delirium tremens; that there were 500 paupers (equivalent to 320 now) brought into this condition by drinking; that there were 300 convicts (equivalent to 450 for present population), in the State Prison in jails; and that a large proportion of the homes, even in the rural parts of the State, were going to ruin in consequence of the intemperance of the owners.

Now the most careful investigators are confident that not one out of three hundred of the population is a drunkard; that the delirium tremens now from delirium tremens are not fifty; that the number of drunken paupers and convicts in prisons and jails, aside from those incarcerated for selling liquor, is reduced, notwithstanding the increase of our population during the past few years, and notwithstanding so large a proportion of our present criminals and paupers come from foreigners, of whom we had comparatively none, forty years ago. The increased thriftiness of the people, and their knowledge of the appearance of the dwellings.

7. The great improvement in the drinking habits of the people, is also abundantly shown by the noticeable reduction of indications of intemperance at all large gatherings of our population. The olden times, when the drunkards, who were the most numerous, whose observation and memory go back forty years, can bear witness to the change wrought among our people since the days of trainings and musters. The drunkenness, altercations and bloody affairs which were then so common at large gatherings, are now rare. It is no uncommon thing now for a crowd of 10,000 persons to gather on public occasions, with scarcely half a dozen indications of intoxication. For, or, or even thirty years ago, the drunkards, who were the most numerous, whose observation and memory go back forty years, can bear witness to the change wrought among our people since the days of trainings and musters. The drunkenness, altercations and bloody affairs which were then so common at large gatherings, are now rare. 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# ZION'S HERALD.

THURSDAY, JANUARY 24, 1878.

The general missionary meeting last week, and the missionary discourses of last Sabbath and the preceding, have awakened much fervor among the Churches in this vicinity in this great interest of the Church and of Christianity. We have not yet had reports of the collections; but have every reason to expect that, in spite of the pressure of the times, and the burdens resting upon Churches themselves, Boston Methodist will show a courageous front among the advancing forces of the great Christian army of occupation. The presiding officer of the anniversary meeting on Friday evening well said that the present was an hour to try Churches, as well as men's souls. We doubt not that the trial will only prove the reality and purity of the gold of our sanctuary.

The posthumous and unfinished report of the late Senator Morton upon the Chinese question deepens still more the regret at his lamented death. His careful examination of all the points involved, his knowledge of the exact facts in the case by personal inspection, his broad statesmanship and his remarkable power in debate, would have enabled him to give character and direction to the ultimate legislation of the government upon the subject. He apprehends all the grave difficulties involved in the question; but believes the chief and only serious obstacle to the ultimate and satisfactory settlement of it, to be one of caste and color, like the terrible one which has just drenched the country in blood. If the Christian and truly American course is taken, at an early day, positively and promptly by the government, no serious evils will ensue. He believes not simply in tolerating Chinese immigration, but in clothing them, under due restrictions, with citizenship and the right of suffrage; then they will be able to defend themselves, and their civil rights will be a matter of selfish interest to the party that desires their votes. He suggests the important fact that these Chinese, coming from Hong Kong, are British subjects, and unpleasant complications with that government may follow their illiberal and unjust treatment. He does not believe Chinese labor has been an injury, but an inestimable blessing to California; and that much of her present remarkable material development is largely due to the industrious, intelligent, faithful and cheap labor of these abused Orientals.

Just at this moment the question is assuming a perilous aspect. The low mob of San Francisco seems to be organized by leaders of some intelligence, and a direct attack upon the coming Chinese passengers in the Pacific steamer, just due, is threatened. The city authorities are, however, fully aroused and seem to be taking resolute measures to defend its peace. Gen. McDowell, in command of the department, holds himself in readiness to respond to the aid of the general government if required. There is only one safe and wise course, and that is the Christian. It is folly to war against Providence. God is great! If He sends China to America, it is not that He will find graves, but food, homes, and the way to heaven.

When you join a Church, you should calculate to stand by your colors. What is a soldier good for who drops out of the ranks, or skulks, or runs, the moment the cause is in peril? What is a Church member worth who becomes invisible just when his services could be of some value? If you are in a large Church where the workers are abundant, you may without harm keep modestly in the background; but in case the ranks are thin, your response should ring out at every roll-call. As a Christian soldier, you have enlisted for the war; and how can you settle in the court of conscience that you are delinquent in the breach? What good opinion can you have of yourself, if, when in a large Church, you press your way to the front ranks and seek promotion, and then when your lot falls among a small people who really need your help, you keep your letter in your pocket or pass it over to some other denomination which happens to be larger or more popular than your own? That course is a sad commentary on your religion. But we fear it is a true history of many a sham Methodist, and as for that, of many a sham professor in every sect. If they are not deserters from the ranks, they are shirks and pre-tenders, and as such, a source of positive

weakness to any body to which they may belong.

A censorious temper, so unbefitting a follower of the compassionate Saviour, is the blasting and mildew of the Christian life. The sweetness, the divine charity of the Gospel is turned to the poison of aspersion by each other. You are not sent to curse, but to bless; men; you are not to smite, bludgeon and dishearten them, but to afford them words of hope and encouragement, to be considerate and helpful, disposed to see their best side and to put the most favorable construction on their conduct, rather than to expose their faults, to blast their reputation, and to consign them to the uncovenanted mercies of God. You are not yet in the judgment seat, and by the indulgence of such a temper show to all candid and reasonable people how little you are qualified to occupy any such position. Your judgments are uncharitable and narrow. By such rash, wholesale and unqualified denunciations all influence for good over men is destroyed. They are repelled rather than convicted by them.

We have made no more grateful announcement in our columns than the fact which we are permitted to record to-day, that the debt of the Boston Missionary and Church Extension Society has all been provided for. The amount has been met by reliable subscriptions paid in cash or legal notes. No more ungrateful incubus ever rested upon our Churches in this vicinity. It was simply one of the natural, although utterly unexpected, bequests of a period of inflation and unlimited hope to an hour of depression. But this debt represented several living and active Churches, vigorous Sunday-schools, and scores of Christian men and women who have been gathered into these mission Churches. The severe discipline passed through will not be without its lessons and blessings. It will not inhibit or limit Christian benevolence, but it will secure discretion, prudence and careful investigation in the management of the aggressive work of the Church in this city and vicinity. But now we set up a grateful stone of remembrance, and write upon it, "Ebenzer"—thus far hath the Lord helped us.

The indulgence of a censorious spirit in any one is to be deprecated; but in one who makes high professions of a religious life it is unendurable. The very altitude of your professions exhibits the lowness and meanness of the habit; your ill nature is brought out in relief by the very purity of the background against which it is viewed. The broad and wealthy charity of the Gospel is thus travestied in the lives of those who profess most completely to represent it to the world. But men will not judge you by your professions, but by your life. They will be slow to think you perfect, if they see your most strenuous exertions are to show that other people are imperfect. They expect the world to judge their fellows harshly, but of you, who claim so large a heritage of the Gospel, they expect better things, and will be slow to believe you are actuated in any eminent sense by evangelical motives while you display a temper so alien to the letter and spirit of the Gospel. This evil habit you need to overcome, or forever to abandon your high professions. The one course is totally inconsistent with the other. You must extinguish a censorious spirit, or that spirit will banish the last semblance of devotion from your life. As an evidence of high attainments men will demand that you be a candid and good-natured, disposed to take a candid and considerate view of human conduct, rather than to search out with a spriggle the minute defects of men and stand by the way-side like a cur, to snap and bay at the passers-by. Like the Master you are not sent to condemn, but to aid in saving the world. To criticize, to disparage, to decry and traduce people is no part of a holy life. The persistence in such a course will only convince all thoughtful and candid persons how far you are from a model life.

And now, the beginning of the end of the great Eastern war is evidently reached. The representatives of the Porte have met the Grand Duke Nicholas at Tirnova. He refused to treat except at Adrianople, which the delegates, by telegraph, ordered to be evacuated by the Turkish forces. Here, then, negotiations for an armistice, and probably for a final peace, will be commenced. Turkey publicly acknowledges her helplessness. The war has been so severe, so expensive in men and money, that the demands of Russia will doubtless be heavy. What relation the great European powers will have to the final settlement of the question of peace, how they will act—whether together or in separate combinations—whether these nations through sympathy, some for Russia, and others, through selfish and material interests, allied to the Turkish side of the diplomatic question, will be ultimately drawn into the struggle before it is finally settled, are among the unsolved problems of the near future. The voice of the English throne, on the whole, is pacific; no very irritating threats are openly heard among any of the great powers. Turkey may be humbled and crowded back into Asia. Russia may secure the freedom of the Black Sea and the Dardanelles, in which the other great naval powers may share with her, and the great national war be averted.

To a morose or testy man, obnoxious preaching may be comparatively easy, but it will prove quite unprofitable to the hearers. Men will not be scolded into heaven. They have always proved hard subjects to drive. If not able to attract men to you, you may despair of doing much in promoting the spread of the Gospel among them.

To scare men away from the pit is not enough in order to win them to heaven. Love is the lodestone of the new covenant, and by this will Christ draw all men toward Him.

## LAWLESS EVANGELISTS.

It very often occurs that a pastor finds himself unequal to the demands of the hour upon him. His labors have become fruitful in spiritual results. He sees that his Church is already awakened and eager for extraordinary services; many persons seem ready to be converted on religious topics; and some are penitently inquiring the way of salvation. More than the possible labor of one man seems to be required. The adjoining pastors have their own fields of service to cultivate, or no one of them seems especially adapted in his gifts to meet such an occasion.

For just such an exigency as this God has been pleased to provide and send out into His great field men singularly adapted, by gifts and graces, for the work. Men like William Taylor, Rev. Mr. Caughey, Charles G. Finney, and President Mahan, devoted, intelligent, experienced, and full of the Holy Spirit, working with pastors, have often been the instruments of carrying forward extraordinary revival services, in which many hundreds have been added to the Church. These substantial and able men have drawn the people to hear them, not so much by any peculiarities or eccentricities of manner or matter, as by the moral power with which they have been endowed, and by the extraordinary religious interest which has been awakened.

Modern religious movements have been sustained very largely outside of denominational lines. They have drawn multitudes by the novel character of the gathering, the inspiration of song, and the broad, unlimited field from which the congregations are sustained. No particular Church is responsible for the progress or conservation of the work. No Church with all its membership enters into the work. The converts have no particular religious alliances. The whole scene of the revival meetings is so anomalous, so diverse, with its immense crowds, its inspiring songs, its overwhelming enthusiasm, from the ordinary atmosphere and character of Church services, that they seem quite tame and unsatisfactory in comparison. It often occurs, after such a union movement, that the local Churches are but little revived themselves by its services, and that few of its promised results are realized.

But the astonishing success of the excellent laymen in England and America who first, under the divine blessing, gathered these immense congregations, and held and moved them in a marvelous manner, has produced one very natural result. It has started out scores of men, with little of their piety and intelligence, and none of their prudence, who are tempted, by the facility with which they can now secure a hearing, to seek a livelihood without manual labor by circulating among the Churches and holding revival meetings. These men do not wait to be called. They make their own providence. They go from one parish to another, exhibiting their easily obtained certificates of character and successful labors. Some of them are very wolves in sheep's clothing. They are sleek and smooth, and oily of tongue, full of the cant of devotion, humble when seeking position, but arrogant and denunciatory, and defiant, if their plans are thwarted. Among these are men who have taken up various delusions, such as, that the second advent of the Lord Jesus has already occurred; that He came secretly, save as apprehended by His elect, some three years since, and is now judging the world, and gradually gathering His saints out of it into the heavens just above us; and that the grand consummation of all the dispensations is close at hand. These men are also, usually, the disciples of some branch of the Plymouth Brethren, and show their dangerous seeds of coming Calvinism and Antinomianism in connection with their mixed and incongruous views of the second advent. The old figures and symbols, the prophetic images and beasts, have experienced a wonderful resurrection at their hands, and are now doing vigorous service again, forming the staple of discourse on the part of these irresponsible evangelists. The old experiences of the second advent days of Mr. Miller are being repeated. These wandering and plausible evangelists, earnest in manner and abounding in Scripture quotations, are worming themselves into Churches, and sometimes deceive even the elect. We know of one very promising young minister, whose pastoral career seems to be blighted by the strange power of one of these vagrant evangelists of another gospel, and whose usefulness may be utterly destroyed—his present views leading him out of denominational lines into the establishment of a temporary society for the promulgation of his new doctrines. Excellent men and women from various Churches have been estranged from the fellowship of their pastors and brethren, turned away from the simple truth as it is in Jesus, from legitimate Christian work, and are led into fruitless controversies and unscriptural expectations.

We refer to events now occurring, not far from our city, in order to awaken our pastors, especially the younger class of them, to the danger of admitting these volunteer and floating revivalists into their Churches. All the possible interest that may be awakened will be more than overborne by the seeds of dissipation and disorganization which will be sown. We do not wonder at the earnest desire of devoted ministers

for manifest results to their labors. We are not surprised that they stand ready to call to their aid every divinely-attested agency for the upbuilding of the Church and the awakening of sinners. But God has appointed that this work shall be done by "the foolishness of preaching." Any work that has power and permanence in it must be of God. If God does not work with, and through, a minister of His Gospel, it is a significant evidence that he has mistaken his calling. Those Churches are the most loyal, faithful and fruitful, who patiently and persistently honor the appointed means of grace, bring all their own tithes into the storehouse, prove the Lord with earnest and unflinching prayer, and fast and sanctify themselves, that the Lord may work wonders among them.

We do not object to proper aid. We are glad to see our ministerial brethren help each other. There are also able, recognized, and devout evangelists, providentially without pastoral fields, with long experience in the work, whose counsels, prayers and inspiring services are greatly to be prized, when they can be obtained, and when the Church is in a condition to work harmoniously with them. We only lift up our voice against those wandering stars, who are not only out of their orbits, but are sure to draw others with them into darkness and spiritual wretchedness.

## NEW YORK CORRESPONDENCE.

## PREVALENT INIQUITIES.

The pictures of foul and wide-spread corruption in the financial and political circles of New York, that have lately appeared in ZION'S HERALD, have not been too darkly painted. The Rev. Dr. Bellows, of All Souls' Church, is not an atrabilious preacher, nor is he too much disposed to look on the forbidding aspects of public affairs. Nevertheless, the prevalent iniquity has compelled him to speak out in no uncertain terms. His sermon on "Our Prospects at the New Year," delivered on a recent Sabbath, insists that not only finance and politics, but also trade, commerce, and social life are poisoned and debauched. Passing by his strictures on the Moody and Sankey meetings, and on the celebrated Plymouth pastor, his comments on the debt-paying movement under the management of Mr. Kimball, challenge careful attention. He stated, "that we had seen in the past year arise a new method of paying off church debts, by which some men of straw were pledged for \$5,000, or \$10,000, or \$50,000, provided the congregation gave the rest; and their excited feelings were wrought upon to extort great amounts, such as they could only give by crippling their business." It was well understood, he thought, that the original pledges which were held out as allurements to the congregation to follow the example, were merely fictitious; and the whole method the reverend gentleman characterized as "low and detrimental to morality."

Such is the report of the *New York Herald*. It may or may not be correct. It bears evidence of unusual care in the preparation. Some curious chapters might be written on the reports of metropolitan sermons. Some are composed after cursory perusal of the preachers' manuscript; some from a more or less attentive listening to the discourse; some from casual reports obtained from hearers while reporters were drinking in neighboring saloons; and some are evolved, like the German scientist's camel, from the depths of the inner consciousness. Occasionally a misreporter is brought to task. He defends himself with ingenious impudence, and pleads the necessities of his paper, and sagacious prevision of what the minister ought to have said on his pre-announced text. In this case the reporter seems to have been present, and in condition to present a fair and full abstract of the homily.

Dr. Bellows, presumably, is not conversant with Methodism. Otherwise he would have known that the "new method" denounced, is as old as some of its finest churches; and that our Episcopalian and Presbyterian brethren are simply imitating Methodism in this, as they do in so many other particulars. One exception, however, must be carefully noted: The Methodists do not announce pledges from men of straw, to secure pledges from men of flesh and blood. That is a questionable improvement on Methodist methods. Exciting appeals are common enough, and commendable enough; and excited responses are not uncommon. But all are honest. None are "low and detrimental to morality," except as enthusiasts are led to make promises that they hope in time to redeem—though wholly unable to do so when made. Dr. Bellows must be in possession of facts unknown to the general public, to warrant his sweeping condemnation.

Methodism in the city and State of New York is suffering severely from the ill-judged enthusiasm of the past. The New York Conference is compelled annually to listen to appeals from Churches embarrassed by dereliction from sound business principles, and to take measures to save them from passing under the auctioneer's hammer. Of course success is achieved, but at a cost of money, energy, and emotion that might have produced far better results in other directions. Reports of indebtedness induced by the erection of churches—indebtedness liquidated on the day of dedication—have induced many building committees to expend more freely than they would have done, in the hope that some witty, clerical financier would raise the whole amount when the building should be consecrated to the worship of God. The

structure is completed; the momentous day arrives; and with it the manipulator who works such pecuniary prodigies. Powerful sermons are preached, stirring hymns are sung, devotional excitement rises to fever heat, exciting appeals are made, pledges are publicly announced, and multitudes promise sums that cool observers at once determine will never be paid, for the good and sufficient reason that the generous donors do not possess the ability to pay. The grand total of promises to pay swells up, and amid loud acclamations the statement is made that the entire indebtedness is raised. Is it? Yes, if promises are good as currency—otherwise not.

Time passes. Builders and mortgagees, relentless as tax-collectors, press for discharge of their claims. Money is slowly collected. The good subscriptions are paid first, and are applied to the payment of interest, not of principal. Multitudes of pledges, great and small, are discovered to be uncollectible by any process. The faces of trustees lengthen as the aggregate debt piles up, and the conviction dawns upon them that, if ever paid, it must be out of their own pockets. Recourse is had to sensational preachers who draw the floating population into the Church, and a double salary out of the overtaxed resources of the brethren. When the sensational brother departs, his sensational congregation departs also, and the wise expedient is seen to have helped matters by changing them from bad to worse. The fact is, that Churches succeed financially by the application of sound business methods, and by those only. Spiritual success is achieved by downright hard work, and by holy living, and in no other way. The Church is infinitely more indebted to the patient, plodding, laborious ministers of average ability, than to all the stars that glitter for a while in the pulpit firmament. We do not disparage genius, nor eloquence, nor oratory, nor popular gifts; but all put together will never equal in ministerial value a loving, holy, toilsome ministry. Manifested in the latter, they are of the highest service. Severed from it, it is doubtful whether they do more good than harm. "Why do the Methodists accomplish so much?" one English prelate is said to have asked of another. "Because they are all at it, and always at it," was the reply. "Christianity in earnest" is always at it—and always with a zeal according to knowledge.

Possibly, the renown of great dedications has reached the zenith. Nay, it may be in the decline. More sober measures must henceforth be adopted. The question arises, whether a Conference Board of Church Extension, whose consent shall be necessary to all plans of church building, mortgage, and sale, would not be a safeguard against the expensive mistakes into which inexperienced pastors and committees so frequently fall.

Have you heard of the existence of Saratoga and its beautiful church, in Boston? A needless question, for no Bishop Haven told you all about it, as well as about the benefit his fevered frame received from the curative waters, and from the curative Dr. Strong of that famous summer resort? Well, Saratoga's Methodist Church, which memory serves us right, was reported paid for when dedicated—paid for in the sense that sums sufficient to remove the debt were promised at that time. Now, it has about \$50,000 incumbrance. If ever Church needed and deserved help, that does. The members ask no assistance without first helping themselves to the utmost. As now circumscribed the ruin of the Church implies their personal ruin. The most beautiful edifice in the place, centrally located, a credit to Methodism, and a blessing to hosts of summer visitors, it ought to be preserved. Is it too much to add—*It must be saved?* Will not your generous readers join in the positive declaration, and sustain it by correspondingly generous remittances to the sorely straitened treasury? At Hancock (N. Y. Conference) is another beautiful village church, whose cost was subscribed on the day of dedication. It is now \$5,000 in debt. Two trustees are the creditors. They offer to remit 75 per cent, if the congregation will raise the remaining 25 per cent. The congregation gladly accepts the offer, and will do so, though with much self-sacrifice. The Saratoga friends are imbued with the spirit of the two Hancock trustees, but lack the resources that would justify a similar offer.

Romanism waits the opportunity to capture the embarrassed church. That system of darkness does not permit the errors of Protestant systems of light. Its exponents will have the funds on hand to pay off the purchase money on the day of sale—if that day should ever dawn on their expectant eyes. We hope and pray that it never may. But neither hoping nor praying will avert the catastrophe, unless the dollars be forthcoming to prevent it. Boston, equally with New York, has vested interests in Saratoga, and their preservation demands timely liberality to the struggling heroes in that "queen of watering-places."

## PESIMISM.

The thought is suggested that your correspondent may be regarded as in somewhat of a pessimistic mood in regard to State and Church both—and by the law of association the volume in which pessimism has been last and most ably delineated is also brought to mind. We mean Volume VII of McIntook & Strong's Cyclopaedia. To that we turn with some relief and with temptation to speak of it in optimistic style. It is undoubtedly worthy of warmest praise as a complete summary

of Christian learning—so far as it goes. Theological libraries ought to include it. Congregations can make no more suitable present to their pastors. The recently published volume (NEW TO P.E.S.) embraces the Biblical editor's recently acquired knowledge of Palestine, and is accompanied by one of the best and most usable maps of that memorable land. Three remaining volumes will complete the work, and will be published, should no unforeseen hindrance occur, at intervals of about a year each. Methodism will then stand at the head of all religious denominations in America in the department of cyclopaedic religious literature. We are happy to add that this monumental work receives the cordial appreciation and patronage of very many Biblical students.

## FUTURE PUNISHMENT.

Before it is completed, New York will probably furnish additional material for its eschatological articles. Mr. Beecher is reputed to hold heterodox views of future punishment. Mr. McCarthy declares that the furnaces of hell are out of repair. Dr. Fullman denounces the doctrine of annihilation, and maintains that there is a future purgatorial probation, issuing in the restoration of all to holiness and happiness; while one Methodist minister is reported as avowing his belief in the ultimate annihilation of the impenitent—somewhat after the evaporation of conscious-being theory advocated by a distinguished ex-professor not unknown to the M. E. Church. "To the law and to the testimony." The Bible is infallible, after all.

R. WHEATLEY.

## Editorial Items.

The death of few men is more worthy of note than that of Mr. Samuel Bowles, editor and publisher of the *Springfield Republican*. Without public office, without rare moral qualities, without great abilities, high scholarship, or broad statesmanship, by a vigorous, active, and somewhat daring intellect, by an instinctive adaptation to the position in life upon which he entered—a born newsmen—by a quick apprehension of the popular tastes, a clear and incisive style of expression, little troubled to sustain a reputation for consistency in his journal, or with conscientious scruples in the utterances of his sharp judgments of men and policies, he first secured for his country a most extraordinary national, as well as local, patronage; and then, by personal acquaintance with the leaders of public opinion, made himself an acknowledged power in the land.

Mr. Bowles was born in Springfield in 1826, where he lived his life through, and died Wednesday, January 16, not of old age (for he was in the prime of his maturity, but fifty-two), but worn down by the incessant strain upon his vital energies made by his exalted duties as an editor, writer, and business man. His father, whose name he bore, established the *Republican* in Springfield in 1824. The son had only the training of the excellent public schools of the town, and very early entered his father's printing office. By his persuasion the paper was made a daily in 1844. The elder Mr. Bowles died in 1851, and the responsibility of the paper then came into the hands of his eldest son, Samuel. He soon associated with himself Dr. J. G. Holland, who remained for seventeen years connected with it, very happily supplementing, with good taste and literary ability, the rough vigor and bold criticisms of his partner. Mr. Bowles' success has largely turned upon his intuitive judgment of men, and his success in calling into his editorial corps, and his lists of correspondents, some of the most able, facile, and lively pens. In his columns the most characteristic of the memorable political letters of "Warrington" appeared; and some of the best writers upon social, financial and reformatory topics found ample opportunity in the full, though narrow, columns of this remarkable country sheet.

The paper, under Mr. Bowles, has been only a newspaper, not a religious sheet or a moral reformer. It has not scrupled in its untrammelled liberty of speech to criticize the Church as well as the State, and has never been over-anxious, when a good opportunity offered for a sharp or amusing point to be made upon a local minister or a Christian convention, about the exact justice of its statements. Its Isaacian character has given it a constant advertisement; for while its hand has been against everybody, everybody's pen has been pointed against its assumptions, and everybody else has wished to witness the lively collisions.

In private life Mr. Bowles has been warmly endeared to his friends. He was ardent and unselfish in his feelings. His home was always attractive and beautiful with pure and tender feelings. Many of his correspondents and personal friends weep over his death, although an expected event for months, as if the nearest of earthly ties had been sundered.

The paper continues under the same management (his son at the head of it), as heretofore; the whole office being singularly informed with the spirit and manner of the deceased editor. It is one of the ablest, sauciest, best edited, least scrupulous and most interesting of the first-class daily sheets published in the country.

A loyal Methodist will not drop his own Church paper to take any other. He will be true to his own colors.

The *Princeton Review* commences the fifty-fourth year of its issue under new auspices and with fresh vigor. A young graduate of the venerable college of New Jersey has assumed its publication—one who is abundantly able to fulfill his purpose of adding the best ability of the land to its corps of contributors. It is to be issued bi-monthly, at the unprecedented low price of two dollars a year, postage paid. Its publishing office is 37 Park Row. Its opening number for January contains a strong discussion upon the positively orthodox side of the question of Divine Retribution, by Dr. Francis L. Patton. It is followed by an interesting paper upon Church and Civil Law in Scotland and America, by Alex. Taylor Janney; a very clear and able contribution upon the Eastern Problem, by Daniel S. Gregory; an article upon the Catholic Elements in Presbyterianism, by Edward D. Morris; upon Christian Theology in its Vital Form and Positive Attitude, by Ransom B. Welch; a short contribution upon the Genuinehood of the Pentateuch, by William Henry Greene. Dr. J. T. Duffield gives a sharp criticism upon the Relation of Evolutionism to the Origin of Man and

the Revelation of Genesis; and Rev. W. M. Taylor, an admirable practical discussion of the Conditions of Successful Prayer. Dr. McCosh contributes a short paper upon Contemporary Philosophy; Dr. G. P. Fisher upon Materialism and the Papist; and Francis Wharton upon Causality, Theological and Legal. Altogether the volume of contents makes a remarkably attractive list of topics for the scholar and theologian.

[Since writing the above, we notice that Rev. J. M. Sherwood, a former editor and proprietor of the *Quarterly*, appears in the *Evangelist* with a card, charging the present proprietor with a failure to fulfill his pledge in reference to his co-editorial supervision of the *Evangelist*, and threatens a legal process to establish his rights.]

It is pleasant to know that some pastors are pushing the canvass for ZION'S HERALD. We hope there will be no exceptions, until a paper is placed in every family.

It is a little funny to find a Universalist minister solemnly warning an independent Presbyterian, and a Methodist pastor in the full fellowship of his Church, against being too lax in doctrine on the question of future retribution; but this, Dr. Rydner, of Chicago, has done. In the *Inter-Ocean* of the 9th he publishes an open letter to Rev. Dr. Swing and Thomas, in reference to the reports of their sermons preached on the previous Sabbath, in which he thanks them for the powerful aid they brought to sentiments that he had been advocating upon future punishment for many years; hails them as co-laborers, and congratulates himself for the excellent company in which he now finds himself. Having thus heartily welcomed his brethren to a participation in his work, he finds it necessary to guard them, as is the habit of new converts, against too much to the other extreme, and preaching too misty and uncertain a doctrine on the subject. He says:—

"I hope neither of you will overlook the fact that the Bible does teach that there is a hell, the only question being as to the nature and duration of it. I trust, therefore, that our orthodox friends recently born into this more hopeful age, who are of the opinion that we should not set aside this Bible view, else the religious world may yet see the strange spectacle of the Universalists defending the hell of the Bible against the denial of it by the Orthodox party. How pleasant, my dear Professor, to think of your parish as being a part of the Universalist Church; and of yours, my dear Doctor, as the Centenary Universalist Church; and that though they should not have so important an accession to our denominational forces. 'Blessed be the tie which binds,'" etc.

It certainly is to be hoped that this emphatic warning from such a source will be heeded.

It is probably true, that there is hardly a family in New England which does not subscribe for a paper. It is important for fathers and mothers to consider seriously what newspapers their children shall read.

The *Bibliotheca Sacra*—the ablest purely theological periodical of Christendom—opens its forty-eighth year with a full, calm, and, on the whole, quite satisfactory discussion of the question of the Silence of Women in Churches, by Rev. William De-Loss Love, D. D., Prof. Gardner of the Berkeley Divinity School, Middletown, Conn., has an elaborate essay upon the Bearing of Present Scientific Thought upon Theology; Rev. B. Peck, Ph. D., gives a collection of various readings of the Samaritan Pentateuch, compared with the Hebrew and other versions; Dr. Samuel Osgood pleads for peace, in a review of a Century of War; Prof. John Morgan, of Oberlin, presents and considers eight different theories of the Atonement, from the early medieval to Bushnell's, criticizing each. This paper is very interesting and suggestive, and is one of a series. The fifth article discusses the prolific question of the Star in the East. The paper is by Rev. Theo. Appel, D. D., of Franklin and Marshall College, Lancaster, Pa. Prof. Archibald Duff, Jr., of Montreal, has a paper upon August Tholuck, translated from Dr. and Prof. Ord of the University of Halle, Wittenberg. The book notices cover the late German and English theological publications, and are both critical and descriptive.

Do not fail to renew your subscription promptly; hand the money to the preacher in charge, or send direct to the publisher.

We learn through a note from Rev. G. R. Palmer that Rev. P. H. Higgins of Damariscotta died on the 14th inst., and was buried the 17th inst. During our visit to Damariscotta last fall, Brother Higgins was looking hale, and seemed to have the promise of many years of health and usefulness before him. He had, however, heart difficulties which gave him family anxiety. He was a very active and successful pastor in the days of his itinerant service; and many spiritual children in Maine bear witness to his faithful ministry.

[Since writing the above we learn by a note from Rev. A. S. Townsend that Brother Higgins preached at Damariscotta Mills, Sunday afternoon, "with great power." He was taken sick that same evening, and died the next day.]

Every family should have a religious paper. It is a necessity, if we desire to know what the Church of Christ is doing.

The *Complete Preacher* for January, in its programme of noticeable sermons, both from American and British pulpits, gives in full the two discourses which have awakened so much attention from the newspaper press, and discussions in the pulpits of the land—that of Canon Farrar, upon Endless Punishment, and the discourse of Henry Ward Beecher, upon the Background of Mystery. This periodical, which is, by far, the best published collection of sermons issued in this country, can be had of the Religious Newspaper Agency, 21 Barclay St., New York. It is \$2 per year. Single numbers, 25 cents.

A subscriber writes from New Jersey. "ZION'S HERALD never pleased me so well as now. Its editorials are superb."

Fords, Howard & Hulbert, 27 Park Place, N. Y., announce that they have purchased the several of the subscription publications of the late Dr. J. B. Ford & Co., comprising works by William Cullen Bryant, Harriet Beecher Stowe, Edward Eggleston, Rev. Bernard O'Reilly, Prof. J. H. Patton, Catharine E. Beecher, and other authors of high standing, and that with these and newer ventures in hand, they purpose carrying on a business chiefly devoted to books—both in serial and bound form—sold by subscription. They announce Harriet Beecher Stowe's forthcoming New England novel, "Fogswamp People," which will be ready about March 1st.



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